

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 10.

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Vol. III.

## BRITISH AND FOREIGN BIBLE SOCIETY.

Continued from p. 134.

### RUSSIA.

Your Committee now proceed to Russia: and here they feel equally at a loss to express their astonishment at the prodigious operations, in furtherance of the general cause, which are going forward in that extensive Empire, and to exhibit any thing like an adequate representation of them, in the columns of this Annual Record.

Fostered by the paternal care of His Imperial Majesty, Alexander, the Russian Bible Society has, in the course of the past year, enlarged very considerably the field of its exertions, and strengthened itself by various newly-formed and promising Auxiliaries, in different parts of the Empire. The following are the principal stations which they respectively occupy: Penza, Kostroma, Tobolsk, Kief, Orel, Vladimir, Irkutsk, Kazan, Simbirsk, Pskoff, Minsk, Bialastock, Grodno, Posen, Bessarabia, Tahanrog, Tscherkask, and Twor. In the stations thus enumerated, (the last nine of which were among the places visited by Mr. Pinkerton, in his memorable tour,) the Russian Bible Society has made very important acquisitions: and, whether considered with respect to the rank of the places in which they are seated, the population they comprehend, or the patronage, civil, ecclesiastical, and military, they have obtained, these Auxiliaries must be regarded as powerful instruments for promoting the influence and utility of the general Institution.

Nor ought those efforts which are making on a small scale, to be overlooked. For, not only whole governments, but also departments, towns, and even single villages, have formed, within their own circles, either Branch Societies or Bible Associations, according to their circumstances and means. Of the latter, many have been already established; and plans have been formed for multiplying their number. So greatly, in fact, has this expedient for bringing the cause of the Bible Society home to the bosoms of the poor, been approved, that there seems little room to doubt, that its adoption will be general; and that, ere long, in Russia, as well as in Britain, Bible Associations will follow in the train of Auxiliary Societies; and the institution of the former be co-extensive with the establishment of the latter.

Of the efficiency of the Russian Bible Society, in the prosecution of its object—the preparation and distribution of the Holy Scriptures, some judgment may be formed, by the interesting facts, that, within four years after its establishment, the Society had either published, or was engaged in publishing, not fewer than *forty-three* editions of the Sacred Scriptures, in *seventeen* different languages; form-

ing a grand total of 196,000 copies:—that the issue of Bibles and Testaments, in the fourth year, fell little short of what had taken place in the three preceding years, while the increase of the funds had been in nearly an equal proportion: and, moreover, that preparations were making, at the close of that year, for stereotyping the Scriptures in five different languages; versions were going forward into the common Russian, Tartar, and Carelian languages; and measures were adopting for procuring translations into the Turkish-Armenian, and Buriat-Mongolian. When to these particulars it is added, that, within a month after the Anniversary at which they were reported, *sixteen* waggon loads of Bibles and Testaments were dispatched from the capital, for different parts of the Empire, nothing further needs be said, to demonstrate the effective exertions of this zealous and enterprizing Institution.

As it would be impracticable to detail the proceedings of the Russian Bible Society, either as carried on at St. Petersburg, or by its Auxiliary Societies in different parts of the Empire, your Committee must satisfy themselves with subjoining to what has been thus generally stated, a few brief particulars; referring, for more copious and distinct information, to the documents contained in the Appendix.

The progress of the Bible Society in Finland, under the direction of the Archbishop and the Governor-General, corresponds with the expectation which its first promise excited. While the printing of the quarto Finnish Bible is going forward at Abo, arrangements have been made for the establishment of Auxiliary Societies, and eventually, it is hoped, of Bible Associations, throughout the Province, in order to render the Finnish Bible Society (the earliest establishment of the kind in the Russian dominions) more complete and effective.

The Auxiliary Bible Societies in the East Sea Provinces, of Esthonia, Livonia, and Courland, are among those of the Russian Provincial Establishments, in which the warmest zeal has been evinced for the distribution of the Scriptures, and the strongest testimonies have been given of advantage from their perusal.—The several districts in these Provinces, as well as in the Island of Oesel, are rapidly covering with local Association; and many instances are reported of zeal and liberality among all classes of people, (the lowest not excepted,) which afford "honourable proofs of their reverential attachment to the word of God, and their deep conviction of its beneficial tendency.

But of all the Auxiliary Societies, that at Moscow is (as, from the rank of this ancient capital, might be expected) the most splendid and efficient; and, as well in the zeal of its supporters, as in the scale of its operations, is inferior only to the Parent Society at St. Petersburg.

On the recent celebration of its fifth Anniversary, (which Mr. Pinkerton describes, as, in point of interest and splendor, surpassing every meeting of the kind which he had ever yet seen in Russia,) Prince Galitzin, the President of the Russian Bible Society, adverted, in the most impressive manner, to the fitness of this ancient metropolis, from its hereditary dignity, its central position, its signal deliverance from the enemy, and its restoration to more than its pristine elegance and grandeur, to become the centre of the common operations for disseminating the word of the living God. "The importance of this station" (observes the Prince) "has not escaped the penetrating eye of our most pious Monarch; ever watchful over the spiritual interests of his subjects, and sincerely desirous that all men may drink of that living water, which springeth up into everlasting life. His Imperial Majesty, in consideration of the vast number of Bibles sent from this place, and of the hourly augmentation of the Committee's labours, (which also renders an increase of means for transacting its business absolutely necessary,) has been most graciously pleased to present this Society with a large stone house. Thus, the good will of the King of kings towards the cause of the Bible Society, is conspicuously revealed in the liberal aid which this cause receives from our most gracious Sovereign, who, having resolved to rule, live, and act, according to the doctrines of Christ the Saviour; and having bound himself to this in the most solemn manner, before the face of all nations, invites to this celestial light those nations whom Divine Providence has intrusted to his care. And thus is fulfilled that which was foretold by the Prophet, "The Gentiles shall come to thy light, and kings to the brightness of thy rising."

In what degree these multifarious exertions have produced their intended effect, it might, in this stage of their operation, be premature very strictly to inquire. The information contained in the Appendix will, however, furnish some satisfaction on this question; and it may suffice, in this place, to observe, that the zeal of Christians has been greatly stirred up; Jews have been awakened to a concern for studying the Christian Scriptures; and Mahomedans and Heathens been brought to desire and peruse, in their own tongues, the sacred oracles of truth and salvation.

Among other circumstances illustrative of this statement, there is one fact, which, from its striking peculiarity, and the consequences with which it seems pregnant, deserves to be specially noticed.

The fact here referred to, is the conversion of the two Mongolian Nobles, an account of which we lately published. See page 51.

The tribe of Buriats, inhabiting a distant quarter of Siberia, having been particularly struck with some sheets which they had received, of the Gospel of St. Matthew, in the Calmuc, dispatched two of their native Chiefs,

persons of high family, and very intelligent and inquisitive, to St. Petersburg, in order to obtain a translation of the New-Testament into their own which is a kindred dialect. On this translation they are now occupied; and such was the almost immediate effect of what they expressly called, "the beautiful sayings of Jesus," on the minds of these Heathen inquirers, that they acknowledged, when they afterwards turned to pray to their idols, as usual, they felt an internal disquietude, of which they never before had been conscious: and they requested to be more perfectly instructed in the nature of the Gospel. "What a striking example" (exclaims His Excellency Mr. Papoff) "of the life-giving influence of the word of God on the hearts of the simple: seeking after truth though they be Heathens!"

This circumstance unites with numerous other incidents of a similar character, to mark the present as an extraordinary era; and seems to point to the exertions in Russia as designed, in the ordination of Divine Providence, to forward the accomplishment of that prophecy which gives to the Saviour the Heathen for his inheritance, and the uttermost parts of the earth for his possession.

Your Committee cannot take leave of Russia, without bearing their testimony to the energy and harmony which characterize all the proceedings of the Committee of the Russian Bible Society. Of the former quality, a fair specimen will be seen in one of the monthly papers of business, which will appear in the Appendix. Traces of the latter are to be found in the whole system of their operations throughout the Empire. Indeed, your Committee cannot but attribute a large proportion of the success on which they have had occasion to expatiate, to that spirit of unanimity and concord, which has animated all orders of the Russian people. The Clergy and the Laity, through their different gradations, appear to have emulated each other in copying the example of their beloved Emperor, and in endeavouring to give effect to his designs for the spiritual welfare of his dominions.

"I consider" (said the Emperor, in his Address to the Moscow Bible Society) "the establishment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the globe, and the very great progress these Institutions have made in disseminating the word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race. On this account, I have taken upon myself the denomination of a Member of the Russian Bible Society, and will render it every possible assistance, in order that the beneficent light of revelation may be shed among all nations subject to my sceptre."

With this declaration, so worthy the Sovereign of a great Empire, and so consonant with the spirit of the British and Foreign Bible Society, your committee will conclude the European division of their Report.

In the East, the object of the Institution continues to be prosecuted with great zeal and diligence, by its several Auxiliary Soci-



eties and Agents, in that interesting portion of the world.

At the head of these stands the Corresponding Committee at

#### CALCUTTA.

In addition to the Grants annually made to this Committee, of £2000, (one moiety of which is appropriated to the Translations going forward by the Baptist Missionaries at Serampore,) £1000 have been voted, for the special purpose of aiding the printing and distribution of the Chinese Scriptures, translated by Dr. Marshman. And further, with a view to afford a more effectual encouragement to the translation and circulation of the Scriptures in India, the Corresponding Committee have been authorized to appropriate the sum of £500 to the first thousand copies of every approved translation of the New Testament into any dialect of India, in which no translation has previously existed. The resolution on which this procedure has been adopted, was prompted by the zeal and liberality of William Hey, Esq. of Leeds, and other respectable individuals, who, struck with the proposal of the Baptist Missionaries at Serampore, to execute 26 Versions on those moderate terms, and desirous to excite increased attention to this subject, presented the Society with the sum of FOURTEEN HUNDRED and SEVENTY-FIVE POUNDS, as an offering from certain "friends to the translation of the Scriptures into the vernacular dialects of India."

The Committee, regarding this addition to their funds, and the principal on which it was made, as a call to special exertion, lost no time in conveying to their Corresponding Committee at Calcutta the Instructions before described; and they trust, that the plan they have adopted, will be found, in the event, to realize their own expectations, and the benevolent intentions of all who desire the universal dissemination of the Holy Scriptures, in the languages and dialects of India.

In appreciating the labours and fruits of the Calcutta Auxiliary Bible Society, during the sixth year of its establishment, due regard must be had to the nature of the undertaking, and the circumstances in which the Institution is placed. "If," (as its sixth Report observes,) little altogether new had been undertaken during that period, and if the actual issue from the press had been less considerable than in former years, it must be remembered, that two editions of the entire Bible, the Armenian, and Roman-Malay, were far advanced; that no time had been lost, or exertion spared, in expediting the progress of these large works, during the whole of 1816; and that the completion of both was to be confidently expected in 1817."

To this general statement, it may be proper to add, that 1000 copies of the octavo Roman-Malay Testament, together with an equal number of copies of the Book of Genesis, had, within that period, been dispatched to Amboyna, where both the wants and the desires of more than 30,000 native Christians would render

such a temporary supply, however inadequate, particularly seasonable. From more recent intelligence, it appears that 3000 copies of the Arabic-Malay had been completed, and were to be dispatched by the first opportunities. The Roman-Malay Bible would also (it was expected) be finished before the end of the year: and when to this shall be added the edition of 5000 Bibles, and 10,000 extra Testaments, now printing under the direction of your committee, some justice will, it is hoped, be done to the inhabitants of the Moluccas, who, through their Auxiliary Bible Society at Amboyna, have already remitted nearly £1000 to the Parent Institution.

Of the other works, on the execution of which the Calcutta Society is intent, the Hindoostanee New Testament, in the Nagree character, was considerably advanced, at the Sixth Anniversary, in February, 1817; and an engagement had been entered into to print, at the Hindoostanee press, an edition of 2000 copies of the Four Gospels, in the vernacular language of Bengal; partly with a view to meet the increasing demand for the Scriptures in that language, but particularly for the purpose of supplying the Schools lately established.

The supplies from London, united with those produced from the presses in Bengal, having formed a considerable stock, a circular was issued, to ascertain the existing demand for the Sacred Volume; announcing it as the determination of the Calcutta Society, to furnish with a copy, either by sale at a reduced price, or by gratuitous distribution, every person in the country, who might not otherwise be in a condition to procure one. As a consequence of this measure, copies of the Scriptures, to a large amount, in fourteen different languages, (of which nearly 3000 were English,) were dispatched, in the course of the year 1816, from the Calcutta Depository to twenty different stations in India.

Nor are these operations going forward without the prospect of good effects. Many of the natives of India (Mahomedans, as well as Hindoos) evince not only a willing, but a solicitous disposition to receive and peruse such versions of the Holy Scriptures as are intelligible to them: and so strongly has this disposition been manifested, in the reception given to the Rev. Henry Martyn's Hindoostanee Testament, that, of the 5000 copies printed, in 1814, at the expense of the British and Foreign Bible Society, so few remained undistributed at the close of 1816, as to render it necessary for the Corresponding Committee at Calcutta to order another edition, of the same extent.

#### MADRAS.

At Madras, although no Bible Society has hitherto been established in that Presidency, yet, principally through the activity of the Rev. Marmaduke Thompson, one of the East India Company's Chaplains on that station, respectable contributions are annually made to the funds of the Calcutta Auxiliary Bible Society, and much continues to be done towards aid-

ing the translation and distribution of the Scriptures. —

By a recent communication from Mr. Thompson, it appears, that the Syriac New-Testaments, printed by the Society, under the care of the Rev. Samuel Lee, had reached Madras: and would be speedily put into a train of discreet distribution, under the judicious and friendly superintendence of the Resident in Travancore, Colonel Munro, aided by the Church Missionaries settled in that neighbourhood. In the mean time, as the Syriac is chiefly confined to the priests, it is gratifying to learn, that the translation of the whole Bible is rapidly going forward, into the Malayalam, the language of the people. At the date of Mr. Thompson's letter, the first Seven Books of the Old Testament, and the Books of Psalms and Proverbs, were finished; the first of Samuel and Isaiah considerably advanced: and, of the New Testament, the Gospels, the Acts of the Apostles, and the first six Epistles, were ready for the press. A version of the Tamul also is proceeding at Madras, which, when completed, will be a very valuable addition to the Oriental Versions.

An incident has occurred, which, in its consequences, is likely to open important channels for its future circulation.

A very intelligent and truly Christian native, Appavoo, having been employed by the learned and industrious Colonel Mackenzie to collect antiquities for him, in aid of a great work in which he is engaged, undertook to distribute some Tamul New-Testaments, in the course of his journey. Among the happy results with which this procedure of Appavoo has been already attended, the deposed Rajah of Travancore has been so impressed with the Bible, that he has directed a chapter to be read to him daily; and the High Priest of the Jainas has desired a visit from the Rev. Mr. Rhenius, who sent him the Tamul Bible, to explain the Gospel more perfectly to him and his people. Under the impression made by these, and other interesting circumstances, the Christian native writes:—

"While we have time, let us sow the good seed of the gospel: the God of Heaven will shower on it his Holy Spirit, that it may bring forth good fruits:"—and he adds, in a strain of interesting simplicity; "In every age there have arisen some alterations in their superstition. Inquiry is made into their own Vedom, to find out the good way: I am sure, very soon, God Almighty will enlarge his kingdom; and the venerable benefactors who exert themselves in this desirable cause, will be rewarded a thousand fold."

#### JEW'S SOCIETY.

##### TENTH ANNIVERSARY.

The annual meeting, at Freemason's Hall, took place at 2 o'clock; the President, Sir Thomas Barrington, M. P. in the chair, who opened the business of the

day with his accustomed simplicity and piety.

The Report of the Year, containing much encouraging information, was read, to a very numerous meeting, by the Rev. C. S. Hawtrey, one of the Secretaries. The Society, it appeared, is now completely set free from financial embarrassments, and is maintaining a steady economy in all its departments. The income of the year had been 9,284l. 17s. and its expenditure 8,495l. 18s. The first edition of the Hebrew New Testament has been all circulated among Jews at home and abroad; and the committee are preparing a second edition, on Stereotype plates.—They have also engaged some learned Hebrew scholars to review the translation, in order that an edition may, at some future time, be issued, which shall commend itself even to the most learned Hebrew critics of the Jewish nation.

Encouraging information has been received from the Rev. Lewis Way, respecting the state of the Continental Jews; among whom there is manifestly a considerable commotion, and an earnest desire to promote a moral improvement.

After the Report had been read, the Jewish Children educated by the Society were introduced to the meeting, by the Rev. Basil Woodd, and sung a Hebrew Hymn, and the Hosannah in English.

Resolutions were moved and seconded, respectively, by the Bishop of Gloucester, and Sir James Sumarez—by Mr. Wilberforce, and the Rev. Robert Cox—by Lord Gambier, and the Rev. John Owen—by Robert Grant, and the Rev. Edward Cooper—by Mr. Babbington, and Professor Farish.

Mr. Woodd, on introducing the Jewish Children, availed himself of the impression which he perceived that the sight of this cheerful and healthy little band had made on the meeting. The members, he said, had heard a written Report, and they now saw before them a living Report. When he looked on the meeting, he read the feelings of their hearts; and was persuaded that many prayers were;



at that moment, ascending to the God of Abraham, Isaac, and Jacob, in behalf of these little ones, who were *beloved for the fathers sakes*. Their fathers' God had taken them under His protection; and the earnest prayer of all Christians should be, that He would "number them with His saints in glory everlasting." These dear children were of the house and lineage of Jacob; and were related, as to the flesh, to Him who was *bone of our bone and flesh of our flesh*. He would entreat the earnest prayers of those who loved the Lord Jesus Christ in behalf of these babes, that they might, like the Blessed Redeemer, *increase in wisdom and stature, and in favour with God and man*. The Saviour, in the days of His flesh, held out His gracious arms, to receive the young, and said, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven*. The Society was endeavouring to imitate that blessed example, and had taken these Children under its care to bring them up *in the nurture and admonition of the Lord*.

The Bishop of Gloucester urged the commands of the Scripture, to pray for the conversion of the world, and the example of the Church, with the prominence given by her to the case of the Jews. It was a ground of self-reproach, that Christians had been so tardy in their endeavours to bless that people; and of mutual congratulation, that the work was at length begun, and, as they had seen and heard that day, was prospering. His lordship spoke highly of the character of the Rev. Nehemiah Solomon: and had never, in the discharge of his duties, laid hands on any man with more pleasure than he did on that justly esteemed man, when he admitted him to Holy Orders.

Mr. Wilberforce congratulated the Society on having surmounted the peculiar difficulties of its infant years: and referred, with particular pleasure, to the wide dispersion of the Hebrew Testament; and to the erection of a Christian Temple, for Jews, on a spot where once the very name of that people was a bye-word and a proverb. In

contemplating what it had pleased God already to accomplish, they were encouraged to hope that they should see yet greater things than these. In the Emperor of Russia, a second Cyrus had appeared, equally ardent with whom the Spirit of the Law had first stirred up to restore and bless his ancient people. That magnanimous Monarch employed his resources in the extension of Christianity, and was particularly characterized by a warm attachment to the interests of degraded Israel. Mr. Wilberforce exulted in the growing strength of the Society, and trusted it would be increasingly prosperous: it was engaged, however, in a work which could proceed but slowly; like the changes which take place in the natural world, where a dreary winter is succeeded by a cheerful spring, and then a warm summer, leading on to a fruitful autumn. The buds and the blades of grass were scarce in winter; but, by the genial warmth of spring, they increased and multiplied, till the earth was covered with verdure. The refreshing influence of the Holy Spirit, and the invigorating Grace of the Saviour, would descend on their labours, *like the rain on the mown grass, and as showers that water the earth*.

After some warm testimonies of regard to the Rev. Lewis Way, now travelling on the Continent at his own charge, in furtherance of the Society's objects, and who is the individual referred to in the following Resolution, Mr. Wilberforce submitted his motion to the Society:—

That this Meeting acknowledges, with devout thankfulness to the Supreme Disposer of all things, the encouragements which have been afforded by the improved state of the affairs of the Society during the past year, and particularly by intelligence received from the Continent, to proceed with new zeal in their work of faith and labour of love toward the House of Israel; and, while they desire to give the whole glory to God alone, they cannot refrain from expressing their sense of obligation to that Benevolent Individual by whose means those communications have been received.

The Rev. Robert Cox, who had accompanied Mr. Way as far as Moscow, and was just returned, communicated,

in seconding this motion, much encouraging information to the Meeting, as it proved that a spirit of inquiry and of reform was rapidly increasing among the Continental Jews. In many instances, the New Testament was read with eagerness by the Jews. In the streets of Moscow, for instance, Mr. Cox had seen a Jew reading that Sacred book to a company of fifteen Jews, who were earnestly listening to him. Every thing indicated that the time of mercy toward Israel was approaching.

Lord Gambier, the Rev. John Owen, Mr. Robert Grant, and others, addressed the meeting with much effect.

Mr. Grant, in particular, urged the powerful claims which the nation of Israel has on the gratitude of Christians. The rivers of Salvation should run back to the sea from whence they came. The elder brother should be invited to enter the house, and participate in the feast which celebrated the return of the prodigal to his father and to his duty. All should be undertaken and carried on in a spirit of conciliation. Should the Jew reproach us with the tortures which even in this country his people had been made to endure, and the painful deaths which many of them had suffered, let us take shame to ourselves: but reminding him of the true character of that period of our history, let us assure him that what his people then endured was the work, not of Christians, but of Anti-Christians; and that it took place at a time when Christianity herself was weighed down under a load of superstition—when the Scriptures were under a seal—when the Spirit and the Bride said, “Come!” but said it to no salutary purpose; for the fountain was shut up and sealed. Should the Jew still hold out, should he still refuse to be reconciled, let us lead him to the Holy City, and direct his eyes to Him *whose soul was exceeding sorrowful, even unto death*; but who, nevertheless, spent his last breath in imploring forgiveness on his murderers—*Father forgive them; for they know not what they do!* Let us call his attention to the promises made unto the fathers, and especially

to that Song of Mercy and Judgment, which the Lawgiver of Israel, in sight of the Promised Land, delivered as a kind of Charter, by which they were to hold that land in possession. *Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.* Such was the pledge with which the charter was ratified: and the Heavens that heard it are still spread over this people; and the earth which listened to it is still firm under their feet. *The Lord's portion is still His people; and Israel is still the lot of His inheritance: and the Lord shall judge His people, and repent Himself for His servants, when he seeth that their power is gone, and there is none shut up or left.* Yes! the day will come, when *Israel shall dwell safely*; and when the Gentile shall join with the child of Abraham, shouting, *Blessing, and honour, and glory, and power, be unto Him who sitteth upon Thrones, and unto the Lamb for ever!* Till that glorious day arrive, let the standard of the Cross be unfurled; and let the posterity of Jacob be invited to rally round it! God will prosper these efforts; Christians will *go on, conquering and to conquer*; till, at last, their warfare will cease, merely because, like the great warrior of old, no enemy will remain to be conquered.

#### EAGERNESS OF THE JEWS IN POLAND FOR THE NEW TESTAMENT.

After the preceding account of the Anniversary of the Jews' Society, the Missionary Register contains the following extract of a letter from the Rev. Nehemiah Solomon, now in Poland with the Rev. Lewis Way;—it cannot fail greatly to strengthen hope concerning Israel.

I am happy to tell you, that what we have witnessed among the Jews during our abode in Poland, has exceeded all my expectation: and, in some instances, quite overwhelmed me with astonishment. Their old prejudices against the very name of Jesus, which have so very long darkened their minds, and have been a bar against all inquiry or reasoning, are now marvelously dispelled; and they are now inclined, and even desirous, to speak a-



bout the Christian Religion, with every possible freedom.

It was truly pleasing to the avidity with which they received the Hebrew Testament from our hands, and the thirst which they uniformly manifested to know its contents. Whenever one was granted them, numbers of Jews were immediately seen in the streets in rings, and one of them reading it aloud. Where we remained awhile, they used to surround me in the market-places, or came to the inn in numbers; asking explanations of some passages, and making objections to others. All were patient for an answer; and, whilst sometimes a person stood up to oppose, others heard gladly, and even manifested joy in their countenances at what I had to say to them of Christ and his Gospel.

At Minsk, above two hundred of the most respectable and learned Jews in the town assembled, to hear me speak to them on religion, at a few hours notice. I assure you the sight of that assembly struck me so much at my entrance into the room, that I was, thank God, able to speak to them in a manner which I should perhaps otherwise not have done; and the whole inspired me with greater hopes of success among them than I had ever entertained.

A Rabbi, whose attention I directed to the Sermon on the Mount, causing him to observe the greater purity of the moral precepts contained in it, in comparison with the letter of the Old Testament, ran joyfully away, holding his finger upon the chapter, full of zeal to communicate this discovery to his disciples.

Surely the time is approaching when the Lord will have mercy upon Zion, and will yet choose Jerusalem, and make her a praise in the earth.

#### SOUTH-SEA ISLANDS.

*Extract of a letter from Mr. James Hayward, one of the Missionaries in the Society Isles, to a friend in London.*

*Eimeo, Aug. 16, 1816.*

Our situation, during several weeks, had been very serious. We expected,

had Pomare been defeated, to have been under the painful necessity of leaving the island, which would have been more distressing than any former removal; but the Lord listened to the voice of our supplications at this time also, and turned our sorrow into joy and thanksgiving—we had now a prospect of proceeding again in our work, and with more comfort and peace. Agreeably to the request of the Oropoas, for some of us to go over to instruct them, Brother Nott and I have taken a journey of 52 days round the island of Taheite for that purpose; and of all the journeys we have had together of the sort, the last, by far, was the most pleasing to us, and I trust will ultimately prove the most beneficial to the inhabitants. We have been twice together round Taheite, twice round Huabeine, twice round Raiatea, once round Eimeo, once round Tahaa, and once we have been down to the island of Borabora, besides many shorter journeys. In every district round the islands we found a house erected, where the natives on the Sabbath meet three times, and on every Wednesday evening for prayer; and here they met with us to hear the words of the true God. Our congregations often exceed 400, and never less than 100—all in general attentive hearers. We commenced our mission at Oparre, and closed it at Mattavia, our old residence. We had not been long in the district before many of our old neighbours came, and requested Brother Nott to preach to them; and also gave us an invitation to stay and spend the Sabbath with them; they likewise informed us, that the ground where our houses and gardens formerly were, and the whole of the district from Taraa to Tapahi, the boundaries of the district, should be ours, if we would return to reside among them again. This happened on the 5th of March, the same day 19 years since the first Missionary landed on Taheite, from the ship Duff. We experienced kindness and hospitality wherever we stopped. Our continuance in each neighbourhood was,

according to circumstances, in some places a longer, and in others a shorter period; but our time was fully employed. Brother Nott, besides preaching to them, spent much time, and frequently to a late hour, in hearing and answering the numerous questions put by the natives, relative to their conduct under their new profession, both in civil and religious concerns; and my employment was, to teach them to read, &c. We gave away all the spelling books we had, and might have given away many hundreds had we possessed them.

### REVIVALS OF RELIGION.

We regret that in a few of our last numbers we have not been able to present our readers with accounts of Revivals of Religion so frequently as we could wish. We know that such accounts are "Good tidings of great joy." The news has already caused joy in Heaven, and it is peculiarly grateful and reviving to the Christian. We hope those of our correspondents who can communicate such tidings will gratify our readers.

*Extract of a letter to the Editor from the Rev. Mr. Clark, dated Canaan, N. Y. July 21.*

Since I wrote you last, it has pleased God to visit this place with a joyful display of his mercy. Numbers are hopefully turned from darkness to light, and from the power of Satan unto God. Among these are many of your once intimate acquaintance. The work as yet seems to be chiefly among the youth; it appears still to be going on. I have never seen a time like this since my settlement in the place; and still I do not consider it as powerful or as general, as I have known revivals to be in other places. There is a solemn stillness attends the work, a secret but deep conviction of sin; and when the burden is taken away, hope springs up gradually in the mind. This revival seemed to appear first in Richmond, where I believe it still continues.

*Extract of a letter from Rev. John Clark to the Editor, dated Paterson, Putnam Co. N. Y., July 27, 1818.*

On the second Sabbath in last month, God was pleased to pour out his Spirit

in this place, in a most glorious manner. Yesterday 31 were received into the Church as the fruits of this awakening, and as many more have been made to hope in God. The work is still progressing.

### SECOND ANNUAL REPORT OF THE DIRECTORS OF THE DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT AND ITS VICINITY.

Continued from p. 137.

Mr. JOHNSTONE commenced his missionary labours, in Salem, in July. He found the Church very small, and a large proportion of its members in the *decline of life*; but took encouragement from the spirit of *penitence and prayer*, which he discovered, generally pervading the little company of Christ's professed followers. His expectation of a *blessing*, he says, was much strengthened by the consideration, that this was one of those desolate places, which, under the influence of the divine Spirit, had touched the hearts, and were drawing forth the charities and daily prayers of sister churches throughout the State. The people constantly became more and more attentive, and Christians more engaged in prayer. The Missionary spent whole days in teaching and exhorting from house to house, and in attending religious conferences and prayer meetings. Sinners became *unusually solemn*, and a few began to be exercised with pungent conviction. One case occurred, in which the finger of God was so conspicuous, that it powerfully awakened the hopes, as well as fired the zeal of Christians, arrested the attention and excited the wonder of all, and became a *means of increased seriousness and more crowded attendance*. Numbers were, from day to day, impressed; and with deep and heart-rending solicitude, enquired, "*What shall we do to be saved?*" "Now," observes the Missionary, "my hands were full. Never before had I such views of the awful responsibility of my station, of my utter weakness and want of wisdom and strength from above. Never had



I such humiliating views of myself, such adoring views of the power and grace of God." From this time, (the middle of August,) for about three months, there were many instances of hopeful conversion every week. The meetings, although frequent, were full, and a deep and awful stillness pervaded the assembly. Nearly all appeared to feel, that God, in very deed, was present, and that they were transacting business for *eternity*! It was a most interesting spectacle, at this time, to look around the congregation, behold the animation and solemnity of Christians, and the strong anxiety and almost breathless silence of sinners; to see the eyes of the *former* sparkling through tears of joy, with every visible token that their hearts were ascending in grateful prayer; and to see the *latter*, in *general*, much alarmed on account of their danger; many bowed down under a sense of guilt and judgment to come; others with their native enmity slain, their hearts dissolved into penitential love, and their every look and gesture expressive of contrition of spirit, and praise to God and the Lamb.

Most who entertain the hope of having become Christians, during the revival, were under deep and increasing conviction for *several weeks*; with a distressing sense of their alienation from God and enmity to him; and fully sensible that nothing short of Almighty Power could subdue their proud rebellious hearts. They now appear composed and humble. Others, whose conviction was more *pungent*, were suddenly raised from *overwhelming distress* to the *height of holy joy*. One or two individuals who had *bitterly opposed* this work of grace, were powerfully impressed, the first religious meeting they attended.

Persons who disbelieved the inspiration of the Scriptures, have, in a few instances, penitently renounced their infidelity, and set down, as little children, to learn truth at the feet of Jesus.

The subjects of grace, are, in the view of Christian charity, from *seventy-*

*five to a hundred*. Seventy have made a public profession of religion, and a number more are expected, soon, to join the Church. Here are *some* of *almost every age*; but the *majority* are from twenty to thirty-five. Among them, are ten or eleven young families, in which the *husband* and the *wife*, it is hoped, were both called out of nature's darkness into God's marvellous light. The members of a *Society of young Females*, who met once a fortnight, for *charity, reading and devotion*, were *signally blessed*. Thirty, out of about thirty-eight, are now professedly pious, although only five or six professed to be so at the commencement of the revival. To them it has been, indeed, as to many others, a time of *refreshing* from the presence of the Lord!

The change, in this place, is as *great* as it is *happy*. The Church is much *enlarged* and *strengthened*, while the members appear *harmonious* and *decidedly attached* to the *distinguishing doctrines of grace*. Men of wealth and of influence in the community, have been brought into the church; some of whom are ready to devote the tenth part of their annual income to the support of the gospel ministry.

Contemplating this glorious work—the *time—means* and *subjects*, it is, most manifestly, “the Lord's doing, and marvellous in our eyes. Christians quickened—sinners subdued, and sovereign grace exalted! Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.”

The preceding report embraces the Missionaries employed, the places where they have laboured, and the labours performed, with their effects, so far as they have come to our knowledge, on the best interests and highest hopes of men for time and eternity.

ANIMATING is the reflection, that so much has been accomplished!

Unnumbered individuals personally addressed on the great subject of their eternal salvation; families and schools visited, instructed and directed in the way of truth, holiness and peace; the

sick attended; mourners comforted; associations formed for charity and prayer; the resources of societies augmented, concentrated and put into active operation; seasonable support under temporary embarrassments; religious zeal and enterprize awakened and properly directed; ministers settled; the truth, as it is in Jesus, proclaimed and embraced; Christian ordinances administered; some of the sheep of the great Shepherd, with faithful care, led beside still streams, and fed in green pastures; the lambs of the flock taken into the arms and carried in the bosom of pastoral love and tenderness; dispersed congregations collected and strengthened; churches harmonized and increased with the increase of God; the tempted succoured; the wavering confirmed; the formal quickened; and backsliders restored; converts of former years awakened and brought to decision on the side of the Lord; saints edified; the secure alarmed; the anxious directed to their only rock and refuge; conversions multiplied; lost immortals saved; the joy of heaven increased, and glory brought to the Father, Son and Spirit. These are the trophies won—these the monuments by *grace* erected, through the *instrumentality* of the Domestic Missionary Society.

AFFECTING, however, is the reflection, that so much is still left undone.

There remains yet very much land to be possessed. Your Missionaries have not even *visited* all the waste places of the State. The people, in some of these waste places, still “sit solitary with all their gates desolate,” and know not how beautiful upon the mountains are the feet of him that bringeth good tidings.” Had our means been commensurate with our wishes or their wants, we should have sent them him “that publisheth salvation.”

Where the Missionary has labored, his mission has been like the stay of one who takes lodgings for the night, and pursues his journey in the morning. The people had time but to *taste* the good things connected with the labours of the Missionary among them, when they were left to mourn their too early

bereavement of his presence, prayers and instructions. In the places where the Missionary has labored *longest*, and been the *most successful*, the work of evangelizing has but been begun; and though *hopefully* begun and *happily advancing*, unless followed up by a series of exertions, much incipient good, it is to be feared, will be lost,—which a patient *continuance* in well doing will consummate in the *permanent establishment* of gospel ordinances.

How DISTRESSING the thought of being ARRESTED in our progress, and obliged to close this concern of Christian compassion and benevolence! And must this be realized? Shall the labourers now in the field, be recalled, and their commissions taken from them, because, alas! *they cannot be supported*? Shall the churches which, from Sabbath to Sabbath, have opened their doors to them, henceforth be locked up? Shall the hungry they have fed be left to famish? Must we say to those who know the sweet pleasure of *gathering the dispersed* and *cheering the destitute* go no more in the way of these desolate places?

We will not, brethren, indulge the chilling apprehension. Although our *expenditure*, the last year, has exceeded our *income*, we will still go on, and neither faint nor despond. Relying upon a *favoring providence*, and your *prayers* and *exertions*, we would not desist from the enviable work of building up the waste places of our beloved State. The design is generally approved by the churches; the plan has succeeded, even beyond expectation; a benefactress\* has arisen, whose memory will be blessed for ages, and whose example, we trust, be as the *first fruits* of the liberality of other dying saints; charities are multiplied in the State, and the contributions to them all increased.

These, with other propitious signs of the times, conspire to urge us onward. And we will not indulge the fear, that the *benefactions of the churches* or the *donations of individuals* will be withheld; we will not, we cannot believe,

\* MRS. ELIZABETH G. TALCOTT, of Wethersfield, has bequeathed \$500.



that the *intelligent, patriotic and pious* people of Connecticut, will suffer so *interesting and important* an object as that of the Domestic Missionary Society to *fail or languish* for the want of pecuniary support. We trust in God, they will do their duty to their *countrymen, kindred and neighbors*, and receive the blessing of many ready to perish—as well as “raise up the foundations of many generations.” “And thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.”

In the name of the Directors,  
NATH'L W. TAYLOR, Secretary.  
New Haven, June 15th, 1818.

#### CHEROKEE MISSION.

The Panoplist for June and July contains an interesting communication from Mr. Evarts, the Treasurer of the American Board of Foreign Missions, who, in a journey to the south, for the benefit of his health, has visited the Cherokee Mission. His letter is dated Chickamaugah, May 18, 1818. On account of its length we confine our extracts to that part which relates more directly to the state of the mission.

*Chickamaugah, May 18, 1818.*

Rev. and dear sir—Through the kindness of Providence I have been brought to the seat of the first mission, which the Board has been able to establish for the instruction and conversion of our red bretheren; a place already interesting to the philanthropist, and distinguished from most missionary stations by the early interposition of our Lord, in dispensing, as we hope, his saving grace to the perishing heathen. The missionary family I found in the enjoyment of usual health, except some cases of slight indisposition. All the members of this large family were diligently employed, either as teachers or learners, or in some other way for the benefit of the establishment. I was joyfully received by the missionaries, and was introduced to the tawny children of the forest, now indeed belonging to a well regulated Christian community. You will not doubt, that I approached this favoured spot with new and peculiar emotions; and that every thing that struck my eyes excited a deep interest.

I would attempt a description of the natives; but my information is not sufficiently extensive and accurate to warrant any thing like a full account of them.

The number of whites residing in the nation is considerable. Many have obtained all the privileges of citizenship by marrying female natives. Others have been introduced as mechanics, by the government of the U. States, and others still have obtained leave to reside here as mechanics from the chiefs. Besides these classes, there are occasional stragglers, who reside for a longer or shorter time, without leave from any one. The intermarriages of whites and natives have been so long practised, that a considerable part of the tribe are of mixed blood; yet all, who are partly Indians, are spoken of as Cherokees. The mixed breed can generally speak English, but some of them can neither understand nor speak that language at all. A few have sent their children to the white settlements to obtain the rudiments of knowledge. The greater part, however, are as ignorant of every thing, which it is important for them to know, as the full blooded Indians are.

As to their persons, the Cherokees are a well-formed, good-looking people. Some of them have as fine countenances, as can easily be found in any country. The children are almost universally active, plump, and healthy. It is Mr. Gambold's\* opinion, as well as the opinion of our missionaries, that the children have as good intellects, and are as apt to learn, as the children of civilized people. In speaking of their actual progress, however, an allowance must be made, on account of their being obliged to learn a new language. The colour of this tribe is not so dark, as that of most of our Aborigines. I have seen several half-breeds, who, if seen in Boston or New-York, would not be thought to have a drop of Indian blood in their veins. Many children, partly descended from Cher-

\* The Moravian Missionary at Spring-place.

okees, have light yellow hair, blue or grey eyes, and fair skins.

As Chickamaugah comprehends a considerable district, extending up and down the creek of that name, and including a village near the Tennessee, it has been thought best by the missionaries, Mr. Cornelius, and myself, that the missionary station should receive a new name; and, since I commenced this letter, we have given it the name of BRAINERD, in affectionate remembrance of that able, devoted, and successful missionary. The mission house is situated about 50 rods south-west of the creek, and two miles north east of the Georgia and Tennessee road. It fronts the south-east, has the dining-hall and kitchen in the rear, and several long cabins on each wing for the accommodation of the children and some of the missionaries. There are several other log buildings for store-rooms, corn-houses, and stables. The school-house is 30 rods to the south-west; and is sufficiently large to accommodate 100 scholars on the Lancasterian plan, and to answer for a place of public worship on the Sabbath. The cultivated land of the missionary farm lies in several fields, principally in front of the buildings, and amounts to 45 acres. The creek here pursues a north-westwardly direction, but below takes a northerly course to the Tennessee, which is distant 15 miles, following the creek, though only 6 miles at the nearest place. The brow of the Lookout Mountain, immediately under which the Tennessee passes, is about 7 miles distant in a due-west course. The creek is navigable for boats to the mission house. At the landing place is what is called a fish-trap, formed by a partial dam. It was rebuilt the last year, and is of great benefit to the establishment. Should it prove as valuable in future seasons, as in the two last, it will be worth more than \$500, the sum which the Board paid for the improvements of the place. The fish are caught as they pass down stream in the night. No preparation is necessary to catch them. On the first morning after my arrival, about 40 fish were taken, the

aggregate weight of which could not have been less than 150 pounds. When the water is high none are taken; but except at such times, they are caught at all seasons of the year. Once this spring 150 were taken at a time, and the next morning 120; the largest weighing 30 pounds, and a considerable proportion from 5 to 10 pounds each. Most of them are fat and good, some excellent, either fresh or salted.

The mission-house and other buildings stand on a gentle eminence, and present an agreeable appearance. The mission-house, school-house, dining hall and kitchen, are built of hewed logs, having the interstices filled with mortar. The first mentioned of these buildings has two rooms on the lower floor, with an open hall between them. The upper story has two lodging rooms; but when finished will have four. The principal expense of the building is defrayed by government.

The general aspect of the country is pleasant; the woods are now decorated with a variety of wild flowers; the forests have become verdant; and Lookout, with the hills on the opposite side of the Tennessee, appears majestic and beautiful. They are the first highlands which have reminded me of the noble mountains and hills of New England. They are not seen from Brainerd; nor till the traveller arrives within two or three miles of the river.

There is but one post-office in the Cherokee nation; and that is within four miles of Brainerd, and is a very great convenience to the establishment.

On my way hither I called upon the Rev. John Gambold, the Moravian missionary at Springplace, and was received by him and his family with the most affectionate hospitality. The day, which I spent there, will long be remembered by me, as one of peculiar interest and enjoyment; and, as I would hope, of improvement too.

There are at present some hopeful appearances among those, who attend Mr. Gambold's ministrations; particularly among some blacks, who compose a Sabbath School at his house. The good man expressed strong desires for



a blessing upon his labours, and that the Gospel might come with power to every part of this tribe. This worthy family rejoiced much, when the mission at Chickamaugah was commenced by Mr. Kingsbury; and their joy has been increased by the arrival of every additional missionary. In their religious poetry, which they composed for the commencement of the new year, they did not omit to celebrate the beginning of our establishment. On account of their advanced age, the friendship they have expressed, and the kind offices they have rendered our mission, they are familiarly called father and mother, by all the missionaries at Brainerd.

On leaving Springplace, I could not but reflect on the dignified character and noble employment of the consistent and devoted missionary. Happy they, who sustain this character, and spend their lives in this employment. Happy they, who, when the Lord cometh, shall be found instructing the ignorant, and spreading their Saviour's name where it has never been before.

It was on Friday evening the 8th inst. just after sun-set, that I alighted at the mission-house. The path which leads to it from the main road, passes through an open wood, which is extremely beautiful at this season of the year. The mild radiance of the setting sun, the unbroken solitude of the wilderness, the pleasantness of the forest, with all its springing and blossoming vegetation, the object of my journey, and the nature and design of the institution which I was about to visit, conspired to render the scene solemn and interesting, and to fill the mind with tender emotions.

Early in the evening, the children of the school, being informed that one of their northern friends, whom they had been expecting had arrived, eagerly assembled in the hall, and were drawn up in ranks and particularly introduced. They are neither shy nor forward in their manners. To a stranger they appear not less interesting than other children of the same age; but, if he considers their circumstances and prospects, incomparably more so.

At evening prayers, I was forcibly struck with the stillness, order, and decorum of the children, and with the solemnity of the family worship. A portion of Scripture was read with Scott's practical observations; a hymn was sung, in which a large portion of the children united, and Mr. Hoyt led the devotions of the numerous family. If all the members of the Board could hear the prayers, which are daily offered in their behalf at this station, (and I presume at all others under their superintendence;) and if all patrons and contributors could hear the thanks, which are returned to God for their liberality; and especially if they could see a large circle of children, lately rescued from heathenism, kneeling with apparent seriousness and engaging in the solemnities of Christian worship, one of them already a hopeful convert, and others thoughtful and inquiring;—if all these things could be seen; one may safely predict, that the exertions and sacrifices of the friends of missions would be increased fourfold. These things are not the less real, however, because they cannot be seen by every friend to the cause.

Half an hour before sun-rise the horn is blown as a signal to rise; and just as the sun appears above the horizon the family assemble in the hall for morning worship. After prayers, the children proceed to their different employments.

Those employments, which are of a permanent nature, are assigned by the week, so that there is a change of labour. Occasional services are performed by a detachment for the occasion. Some are sent to dress the fish, when they are taken; some to assist in milking the cows; some to hoe in the garden; some to pound corn, &c. Some of the boys are too small to do any thing; but, after all the above mentioned services are provided for, Mr. Chamberlain has commonly about ten active lads to take with him to the field. On one morning since my arrival they planted an acre of corn before breakfast; on another, they planted six or seven bushels of potatoes, the hills be-

ing prepared; and these are fair specimens of their morning labour. When breakfast is ready, the various family is called together by the horn. Two long tables are supplied with wholesome and palatable, though plain, food. One of Mr. Hoyt's daughters sits at the head of each table; Mr. Hoyt and Mr. Kingsbury at the other end; and the other missionaries where it is most convenient. The boys sit at one table, girls, occasional visitors, and hired men at the other. They take their seats at table, as they enter the room; and when all, or nearly all, are seated, a blessing is pronounced. Till the blessing is concluded, not one touches his knife and fork, or plate; nor is the slightest impatience discovered, as is common among children in civilized society. The most entire stillness and decorum prevail, while a blessing is asked and thanks returned, as well as at family prayers. The behaviour of the children while eating is very decent; and they are less noisy than any equal number of young persons whom I ever saw together. The stillness arises in part, no doubt, from the fact, that many of them do not speak English readily; and are therefore rather bashful about speaking at all, either in English, or their own tongue. Some cannot speak a word of our language on their first arrival. After breakfast there is another period of labour, which lasts till nearly nine, when the school commences. The morning labour is about equally divided by breakfast, and amounts to two hours and a half. To this is to be added an hour's labour in the evening. The only time the boys have for play, is a little while before dinner, and again at dusk. They labour as cheerfully and as effectually, as any company of boys I ever saw. They handle axes and hoes with great dexterity.

I have been the more particular on this subject, as it has been often said, that the children of Indians cannot be taught to work.

The school is opened by reading a portion of Scripture, singing a hymn, and prayer; and closed by prayer and

singing. It is conducted upon the Lancasterian plan, a plan not only excellent in itself, but peculiarly suited to catch the attention of Indian children. The principal exercises are reading, writing on sand, slates, and paper, spelling, and arithmetic. None have yet commenced the study of grammar. Of the writing I hope to show you specimens. Fifteen read in the Bible. They have attended school from 8 to 12 months, and more than half of them began with the alphabet. This class would be considered as reading and spelling pretty well for children of the same age (from 10 to 15) in one of our common schools to the north; and I think such a fact indicates uncommon assiduity on the part of their instructors. Eleven others, all of whom began with the alphabet, can read intelligibly in easy lessons. Eighteen have commenced writing on paper. There are now in the school 47 Cherokee children, Mr. Hoyt's two youngest sons, and two white boys. The two latter will stay a short time; and were admitted from peculiar circumstances. These numbers have been just ascertained by Mr. Kingsbury, for the purpose of making out his Report to the Secretary at War. Fourteen are full blooded Cherokees; the remainder of different degrees of Indian blood.

When the girls are out of school, they are under the charge of Mr. Hoyt's second daughter, now Mrs. Chamberlain. They are all, (16 in number) lodged in one log cabin, which has a chamber. Here all their domestic industry is carried on. Two spin and two card, the rest sew and knit. They wash, mend, and often make their own clothes; and assist in mending the clothes of the boys. Mrs. C. prays with them every evening; and they unite in singing a hymn. When engaged in their work, they are often overheard singing. Mrs. C. says that the girls are remarkably good tempered. They have few disagreements among themselves; and three or four of them have never been seen out of humour in the least. The boys are also represented as mild and gentle in their



temper; and as much less apt to quarrel than an equal number of white boys. From my own observation I can state, that there is much less noise and disturbance about the house, than is common with half the same number of children among ourselves. It is said to be a general characteristic of the Cherokees, that they are mild, and not apt to quarrel unless inflamed by whiskey. In this case they are easily provoked, furious beyond drunkards of civilized nations, and totally regardless of consequences. If they perpetrate any wickedness, while in a state of intoxication, they say that whiskey did it, and not they; and though they regret it, they do not take any blame to themselves. They are as fully convinced however, as drunkards among the whites, that whiskey is a tremendous evil; and one which, if not arrested, will destroy their nation.

*(To be continued.)*

#### POSTSCRIPT TO THE PANOPLIST.

The Ship Malabar, Capt. Orne, arrived yesterday at Salem, in 106 days from Bombay, and brought letters from our Missionaries. Latest dates 6th April.

The Rev. Messrs. John Nichols and Allen Graves with their wives and Miss Philomela Thurston, who embarked on board the Saco. 5th Oct. last, arrived at Bombay on the 23d Feb. Their passage, though rather long, was a pleasant one. At the time of their arrival, and of the latest dates, they were all in good health. They were received by the missionaries there, Messrs. Hall, Newell, and Bardwell, with most affectionate tenderness, and joy, and thanksgiving; and by the Governor, Sir Evan Nepean, with great courtesy and kindness.

It was determined that Mr. Graves should have his station at Mahim, on the Northern part of the island of Bombay, about six miles distant,—and Mr. Nichols at Tannah, or Salsette, about 25 miles distant from Messrs. Hall, Newell, and Bardwell.

The marriage of the Rev. Mr. New-

ell with Miss Philomela Thurston was solemnized 26th March.

The mission at Bombay is in a very prosperous state. The schools of the mission are now eleven; the children and youth belonging to them, Jewish, Mahometan, but chiefly heathen, are about 1200; the average number attending from day to day, about 600.

The latest intelligence from Ceylon was of the 9th March. The Rev. Messrs. Warren and Richards were then thought to be a little better; yet they were both quite feeble, and fears were entertained respecting their recovery. This is at present the only cloud upon our Eastern Missions; and on account of this fervent and unceasing prayer will be offered, by many thousands, to the Father of mercies and God of all consolation.

Some of the letters next month.

#### YOUNG MEN'S TRACT SOCIETY OF NEW-HAVEN.

The 2d Annual Meeting of the young Men's Religious Tract Society, was held on the 4th inst. Since the formation of this Society, two years, they have distributed on board Vessels sailing from this Port, and to individuals, 4850 tracts. Their funds, are at present low, about \$11 being in the treasury; the number of tracts on hand about 300.

Much good has been done by the laudable exertions of this Society. Any person feeling disposed to aid them in their benevolent work by donations, it will be thankfully received, and faithfully applied, by any of the following persons who are the officers for the ensuing year.

Henry Lines, Sherman Blair, Levi Stillman, Samuel P. Davis, Augustus W. Maltby, Horace Peck, E. J. Hubbard, S. S. Jocelin, T. D. Williams, Secretary, Elihu Sanford Treasurer.

A few ladies in Williamstown, Mass. have presented to their pastor, Rev. Ralph W. Gridley, thirty dollars, to constitute him a member for life of the American Bible Society.

## RELIGIOUS INTELLIGENCER.

For the information of new subscribers, we publish the following

## CONDITIONS.

The 3d volume of the Religious Intelligencer, commenced the first Saturday in June. A sheet of sixteen large octavo pages is issued every week, making a volume of 832 pages in a year, with an index at the close.

The price is Three Dollars a year, (exclusive of postage,) to be paid at the expiration of six months from the 1st of June, or Three Dollars Fifty cents if not paid till after the close of the volume.

Those who procure 8 Subscribers, and are accountable for the pay, are entitled to the 9th gratis; and an allowance of 10 per cent. for all over that number.

Any person enclosing Three Dollars, current money in the state where he resides, post paid, shall have the papers forwarded weekly for one year—No subscription will be taken for less than a year, and all arrearages must be paid, before any paper is stopped.

Subscribers who do not give notice to the contrary before the last number is issued, will be considered as subscribers for the next Volume.

## NEW PROPOSALS TO THOSE WHO TAKE THE PAPER BY MAIL.

Those who pay in advance for any number of copies not less than two, to be sent to one post-office, the price will be two dollars fifty cents.

Those who pay in advance for any number not less than twelve, to be sent to one post-office, at two dollars fifty cents, shall be entitled to one copy gratis.

Any person or company who shall take twenty copies sent to one post office, the price will be two dollars twenty-five cents if paid in advance, two dollars fifty cents at the end of six months, or three dollars at the close of the year, and no paper given gratis.

Those who avail themselves of the liberal proposals now made, must make payment to the Editor by mail or otherwise, without subjecting him to any risque or expence, either for postage or commissions to agents for receiving and remitting money.

In all cases where the above proposals are not complied with, the terms will be as stated in the first conditions.

Those who order papers are requested to be particular in their directions, mentioning the address, town, county and state.

All letters to the Editor must be post paid, and those enclosing money must be either franked by a Post-Master, or paid as double.

We would remind our Patrons, that, while the terms are made more favourable to those who receive their papers by mail, an additional expence has been incurred in the purchase of a fount of new type, of a smaller size which will enable us occasionally, to publish nearly one third more in a page. For this, and any improvement which can be made, the Editor asks for nothing but a corresponding patronage;

and as punctual payment is the most efficient part of our patronage, we ask those who have not paid for the 2d volume, which has been due since last December, to forward it without any farther delay.

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*South-Carolina.*—Charleston, Rev. Dr. Palmer; Columbia, Rev. D. F. Roberts.

*Tennessee.*—Knoxville, Rev. David A. Sherman.

*Ohio.*—Marietta, Rev. S. P. Robbins; Austinsburg, Rev. G. H. Cowles; Morgan, J. D. Hawley, P. M.; Burton, Rev. L. Humyhrey.

*New-Orleans.*—S. H. Stackhouse.

*Lower Canada.*—Stanstead, Dr. S. C. M'Clary.

*Detroit.*—Dr. J. L. Whiting.